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n Address of the Yearly Meeting of Friends, held in Philadelphia, to its own members, and to the members of other Yearly Meetings.

(Concluded from page 378.)

It is an apostolic injunction, "Love not the orld, neither the things that are in the world." o man can comply with this, but as he knows is natural propensities restrained by divine grace ouchsafed to him. As this is allowed to operate n the heart, unlawful desires are curbed, and the ffections set upon things which are in heaven. t was thus that Friends in the beginning were onstrained to renounce that which the world ighly esteems, and to maintain a consistent testiony against the manners and maxims which onformed to its spirit. Being restrained from omplying with the varying fashions of the day, nd from adopting the corrupt language that had btained among those who were willing to flatter he pride of the human heart, or were not scrupuus respecting the true import of the words they sed, they became a marked people, differing in ress and address from those around them, also in heir plain way of living, and their open, fair ode of conducting their business. We know hat a mere profession or outside appearance, can o nothing towards effecting a change of heart, ut as the Spirit of Truth thus led our ancients o lay aside everything unbecoming the followers f Christ, so we believe it continues to lead into he same path those who submit to its guidance; nd that it is as obligatory upon the members now s ever it was, to support the testimony to plainess of speech, behaviour and apparel, as it has lways been understood by consistent Friends.

Some who are themselves consistent in these articulars, indulge in greater show and expense n the furniture of their houses and their style of ving, than become the humble followers of hrist. We would invite these dear Friends eriously to consider the effects which such a ourse of life is likely to have on their best inerest, and on that of their beloved offspring. We annot doubt that if our fellow-members everyhere, would attend closely to the dictates of the nflattering witness in their hearts, it will keep hem from being conformed to this world, and lead hem, both by precept and example, to withstand hese growing evils. And you, dear Friends, who lead for greater liberty in regard to these testionies, calling that which they refer to "little hings," we would affectionately entreat you to examine, in the light of Christ, why it is you seek to be conformed to the world in these things, and to comply with its vain fashions and customs. A close search into the secret motives to such compliances, we apprehend, will discover that they arise from that love of the world which is incompatible with the love of the Father, and from a desire to escape the mortification which attends the cross, and being esteemed over-strict and narrow-minded. As departures in these things are indulged, and the modes and manners of the world followed, weakness in the practice of other religious duties will ensue, and temptations to disregard other testimonies will prevail. Thus Friends and their children are often introduced into company not congenial with a growth in religious life, and a door is opened for attachments being formed between young companions not in membership with Friends, which, if they result in marriage, may prove of lasting injury both to them and their offspring. The evils resulting from mixed marriages, we believe to be so serious both to our religious Society and to the parties contracting them, that we would earnestly entreat Friends everywhere, to give them that consideration their importance demands, and to seek for ability to maintain the testimony which our religious Society has ever had against them.

While we rejoice in the belief that there is a progressive improvement in the professing church, and that under the powerful though secret operation of the gift of Divine grace in the hearts of the people, the kingdom of the Redeemer is extending in the earth, we are nevertheless sensible that it is a day of peculiar temptation to the members of our religious Society, to draw back from the high profession it has ever made, and to compromise in some respects, the simple spiritual truths of the gospel as heretofore believed and advocated by it. There is much said about doing away denominational distinctions, and many plans are essayed for bringing the members of different religious societies into joint action, ostensibly for the purpose of promoting the cause of religion. Every true disciple of Christ must long for the salvation of his fellow-men, and that all those who name the name of his divine Master, should depart from iniquity and know what it is to be made one in Him. This can be brought about, only as they individually experience the one saving baptism of the Holy Ghost and fire, and are thus grafted into Christ, the living Vine. But, dear Friends, however we may desire to be in any wise instrumental in promoting this great work, it behooves us all to watch unto prayer, lest we enter into the temptation to lower, or to shrink from upholding the exalted standard of Christian faith which our adorable Head has mercifully intrusted to us as a people, and designed we should commend to others by precept and example. Every truly convinced Friend will feel concerned that the pure principles of the gospel, as held by our religious Society, may be acknowledged and lived up to by all other professors; but the Light of Christ in his heart, which has brought him to understand and embrace those principles, will restrain him from uniting in anything or with any others, whatever may be the professed object in view, whereby these principles, or the testimonies growing out of them, will be compromised or obscured. Nay, we apprehend that unless under a clear sense of religious duty, he will feel that he may not himself, nor can he encourage his fellow-members, to enter into association with others, for religious purposes, where the temptation is strong to comply with forms of worship or modes of action, consonant with the views of those associates, but inconsistent with a faithful support of our doctrines and practices. We extend this caution in love to all our dear Friends, and more especially to the younger members, for whose preservation and establishment in the unchangeable Truth we are tenderly concerned.

Dear young Friends of whatever sex or station, we would extend an earnest, loving invitation to you, to ponder the paths of your feet and turn from the "Lo heres" and "Lo theres," into inward retirement and stillness before the Lord; waiting reverently upon Him that his Spirit may move on your hearts, separating light from darkness, and giving you to see things as they really are, and purging your consciences from dead works to serve the living God. Accept the word of exhortation, we beseech you, to give diligent attention to the voice of your compassionate Saviour, speaking in the secret of your hearts. Obedience to it is the only way by which you can be made conformable to his will, which is your sanctification. If you closely and reverently regard it, it will not only preserve you from the follies and vices of the world, and supply you with that wisdom which is profitable to direct under every circumstance of this changeful life, but it will draw down on you the inexpressible blessings, promised to those who devote themselves early to serve the Lord, and it will establish you on the immutable rock Christ Jesus, the foundation of many generations.

While there are many things in our midst to clothe the heart with sadness, we are cheered in the belief that there are not a few among you on whom the Lord has laid his forming hand, and whom it is his gracious purpose, if you are obedient to Him, to make servants in his household. Having felt in measure the drawing power of the Father's love, and heard the pleadings of his still small voice, "See—we entreat you—that ye turn not away from Him that speaketh from heaven." Remember that the reproofs of his Spirit are the way to life, and that it is his goodness that leadeth to repentance. It is no cause for discouragement or dismay that your former rest is broken up, or that the sense of past transgressions weighs heavily upon you. Help is laid on One who is able to save to the very uttermost; who died for you; who has made atonement for your sins, and who will, if ye are wholly given up to obey Him, wash them all away in his own precious blood. The way to the crown immortal is strait and narrow to flesh and blood, but there is no other way by which it can be obtained. None who enter and keep in this highway of holiness have cause to be afraid or ashamed of it. As you take step after step therein, it will shine more and more unto the per-

fect day. Christ's holy yoke, as it is daily borne, will restrain all hurtful or inordinate desires, in their very beginning. The living faith which He will give will overcome the world, by enabling you to rise victorious over every temptation, whether from within or from without, and finally make you more than conquerors through Him that loved you.

Within comparatively few years many dedicated servants and handmaidens, who stood as watchmen and watchwomen on the walls, have been removed, and the places that have known them will know them no more. The Church deeply feels their loss, and the need of others, rightly qualified, to fill her broken ranks. They were concerned to evince their love for Christ by serving him in uprightness and fear. Being redeemed from the spirit of the world, and having their affections set on things above, they were preserved from the love or undue pursuit of its riches, or desire for its friendships or honors, and they bore unflinchingly a consistent testimony against its corrupt customs and fashions, nobly adhering to gospel simplicity in their style of living, in their apparel, their speech, and their deportment. Having been taught by the Light of Christ the deceitfulness of the human heart, and its proneness to be conformed to the maxims and manners of the world, they passed the time of their sojourning here in fear, endeavoring to reach the witness for God in the breasts of those around them, by the loud preaching of a life consistent with the high profession they made; and the Lord made them quick of understanding in his fear, and bestowed on them his gifts for the edification of the church. Their memory is precious, and we thus revert to them, under a warm and tender solicitude that, from among the younger members, there may be raised up a band of living successors, who, walking by the same rule and minding the same thing as they did, will know an advancement in humility, in watchfulness, and in entire dependence on their holy Leader. Thus will they adorn our holy profession, and as standard-bearers, faithfully uphold the various testimonies of the gospel which Friends have ever believed to be required of them, and which are as important and as binding on us of the present generation, as they were on those who have gone before us.

Having thus, in a fresh extension of gospel love to our brethren and sisters, and, though in weakness, as we believe, under a sense of religious duty, endeavored to bring into view different subjects which nearly affect the welfare of the body, and the spiritual health of its members, we would affectionately commend them to the serious consideration of all. We firmly believe that the Lord raised up the Society of Friends, to be faithful witnesses against the corruptions that have found their way into the visible Church, and we cannot escape the sad fruits of disobedience, if we fall short of the fidelity and integrity required of us. But inasmuch as to maintain a controversy with error, will not, of itself, give an establishment in the Truth, and as we may cease to be conformed to the world in many things, without being transformed by the renewing of our minds, let none rest satisfied with anything short of a full surrender of the heart to the regenerating power of the Holy Spirit, and thus experience a new birth unto righteousness. As this prevails, the spirit of effectual, fervent prayer will be poured out more abundantly upon us, and our long-suffering, compassionate Father in heaven, will be entreated to purge away, not only the dross and the tin, but the reprobate silver also; and in the renewed extendings of his life-giving presence amongst us, the language of the evangelical prophet would be applicable to us as a people, "Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee."

Signed on behalf and by direction of the Yearly Meeting.

JOSEPH SCATTERGOOD,
Clerk this Year.

From "The London Quarterly Review."

The Use of Refuse.

(Continued from page 381.)

"But there are other articles in the dust-bin which await us—for instance, there are scraps of paper. These are all carefully sorted, the white from the colored and the printed. The soiled pieces, which cannot be profitably re-manufactured as paper, are used to make papier-maché ornaments, or dolls'-heads, &c.; the clean paper is returned to the mill, and even the printed paper has the ink discharged from it, and goes again into circulation. Old rags, of course, are valuable to the paper-maker, although the discovery of other materials will possibly render this form of waste not quite so important a matter in his eyes as it was some time ago. We shall revert to this question more at length, however, when speaking of paper-making materials. But what can be the destination of greasy dish-clouts? Woollen material, if clean, does not descend to the earth in the scale of civilization; but there is too much grease in the dish-clout to go again to the mill, so it is destined to nourish the noble hop in the Kentish grounds. As the old saying has it, 'when things are at their worst they mend.' Woollen rags, if they happen to be dyed scarlet, are treated for the recovery of their cochineal, which is very valuable for dyeing purposes, &c.; and other valuable colored rags are separated to be ground up and make flock paper. But these are fancy uses: the great market for all old woollen fabrics which are too tattered to be worn, is the town of Batley and its neighbourhood, in Yorkshire, the great Shoddy metropolis. To use the words of a contemporary:—

"'Not the least important of the manufacturing, is Batley, *the chief seat of the great latter-day staple of England, Shoddy.* This is the famous rag-capital, the tatter-metropolis, whither every beggar in Europe sends his cast-off gentility of moth-eaten coats, frowzy jackets, worn-out linen, offensive cotton, and old worsted stockings—this is their last destination. Reduced to filaments and greasy pulp by mighty toothed cylinders, the much-vexed fabrics re-enter life in the most brilliant forms—from solid pilot cloths to silky mohairs and glossiest tweed. Thus the tail-coat rejected by the Irish peasant, the gabardine too fine for the Polish beggar, are turned again to shiny uses; reappearing, it may be, in the lustrous paletot of the sporting dandy, the delicate riding-habit of the Belgravian belle, or the sad, sleek garment of the Confessor. Such, oh reader, is shoddy!'

"We all remember how the 'Devil's dust,' was denounced some years ago in Parliament. If it were not for this shoddy which created it, the clothes of Englishmen, both rich and poor, would be augmented in price at least five-and-twenty per cent. As it is, a cheaper woollen garment can be purchased now than thirty years ago, notwithstanding that the expenses of living have considerably augmented since that time. Formerly these old woollen rags went to the land; but since they have been brought back to their old uses, an enormous quantity of cloth-making material has been added to the general stock. As long ago as 1858, it was estimated that 38,880,000 lbs. of this rag-wool are annually worked up into cloth, and this quantity was quite irrespective of the portations from abroad, which were very la indeed. In the nine years that have elapsed si that time the quantity must have been greatly creased, yielding a quantity of wool equal to m million fleeces annually! Cotton and wool rags are both valuable commodities when separ but of late years it has been the custom to we the cotton and the woollen together. The w being of the latter material and the weft of former, thus mixed together they were both spo as they could neither be converted into paper cloth. Many endeavors have accordingly b made to separate them. One of these for a ti succeeded. The woollen fabric was saved, a the cotton destroyed; but it has, we believe, b found that the felting qualities of the wool th rescued were injured by the process adopt Within these last few years the original proc has been reversed. These 'Union fabrics' now placed in a closed receiver, and subjected steam at a very high temperature. The result that the cotton comes out pure and fit for t paper-maker; the wool is reduced to a dark bro powder, known as the 'ulmate of ammonia,' a is employed to enrich manures which are poor nitrogen. So much for old rags.

"But we are far from having exhausted t contents of the dust-bin yet. There is the iron, battered saucepans, old housemaid's pai rusty hoops, horse-shoes, and nails from the ro All soldered articles have the solder extract from them (as it is more valuable than the iro and the cheaper metal is then remelted. T horse-shoe nails are not mixed with the comm cast iron, as they are much sought after by gu makers for the purpose of making Stubb tw barrels. This is a roundabout way to get tou iron it is true, and it remains as an instance of improved product brought about by accident: is like the Chinese method of discovering ro pig. Perhaps, following out this idea, so quicker and less laborious method of making hesive gun-barrels will be discovered than t banging of horses' feet upon the granite pa ment.

Scraps of iron, it is found, may be made ve useful in securing the copper that runs away the streams washing veins of copper pyrites. the Mona Company's mines in North Wales, pieces of battered iron are placed in tanks in which these streams are collected; the copp quickly incrusts the iron, and in process of ti entirely dissolves it, so that a mass of copper tak the place of the iron. The residuum, in the sha of a colored deposit, is at times taken out, dri and smelted. Before the adoption of this plan great deal of copper escaped as a refuse into t sea. Indeed, this simple laboratory device h become, during the last few years, an expedie on the manufacturing scale: the poorest copp ores, which at one time did not even pay for wo ing, now have the metal extracted from them a profit, by a process of which this is the penul mate stage.

Glass, so much of which in its manufactur form is destroyed in our households, is carefu collected, and of course goes again to the melti pot. The most fragile and destructible of m terials when manufactured, it is, perhaps, one the most indestructible of all known substance and very possibly there is plenty of it which h been melted over and over again for centuri now doing good service in the world. Glass b tles, especially physic bottles, go to the dust-ya with great regularity, and with the same regular they find their way back to the druggists' sho going the same dull round year after year, and

ubt are present at the death of many to whom ey have ministered. Old boots and shoes, when t too far gone, find their way to Monmouth reet, Seven Dials, where they are patched up ith heelball, and made to look decent, even if ey should not prove very serviceable. In any se, good sound pieces of leather are turned to count. India-rubber goloshes, and all articles ade of caoutchouc, whether vulcanized or not, e remelted and mixed with the new gum, the fuse being obtainable at from £17 to £18 per n, and the raw material at not less than £200 a n. The dust heap is now pretty well exhausted; here is the soft core and the hard core, the decaying vegetable matter, and the broken crockery. The former goes to feed the pigs, and the latter akes excellent foundations for roads. The vegeable refuse from Covent Garden, which is very rge, is removed morning and evening, and goes feed the cows and the pigs in the neighborhood f the metropolis."

"The Celestials act upon the principle that ey must return religiously to the soil those maerials they have taken out of it, and the result is hat their fields are the most productive in the orld, and have supported a larger population han any other land for a longer time. This exmple of the Chinese has indeed been imitated in nother form in these islands for many years. nstead of carrying the sewage, it has been made o carry and distribute itself near Edinburgh for couple of hundred years. The Craigentinny neadows were originally prolongations of the sea each, and worth only five shillings an acre. They are flooded ten or twelve times a year with he sewage of the western part of the city, which, fter saturating the soil, flows off into the Frith. There are about 200 acres thus irrigated on the atchwater system, and the crops of Italian ryerass are prodigious, on some occasions as much as sixty tons per acre at one cutting, but averaging forty-five tons, with a money value of £25. As many as five crops have been taken off in the course of one year. The success of the experiment has been ascribed to the fortunate lie of the land, which allows the sewage to flow downwards by its own gravity; but, as it is ascertained that a hundred tons of sewage can be lifted a hundred feet for a penny, the value of gravitation need not be taken much into account in the problem. The expense of irrigating these famous meadows does not exceed £1 an acre per annum, and the gauge of the value of the system under which they are managed is the extraordinary rise that has taken place in the value of the meadows themselves—from 5*s.* to 30*l.* per acre. At intervals similar experiments have been made in England, notably those at Rugby and Croydon, which, being conducted on principles which could not well yield a decisive result, discouraged many agriculturists from using sewage; but since then many most convincing experiments conducted by private establishments have placed beyond all doubt the value of this unpleasant refuse.

(To be continued.)

For "The Friend."

Dr. James Henderson.

(Continued from page 379.)

"I remained in this situation five years. Early in the beginning of the fifth I made up my mind to leave, in order to devote my time to study. I told my friend, James England, of my intention, and, strange to say, he most strongly dissuaded me from this idea. My master also found out my purpose, and declared I must be crazy to think of such a thing; and when the time drew near for me to leave, he was so fully convinced that I should change my mind that he never tried to supply my place. He offered me many inducements to remain, but I was resolute, though, to please him, I stayed a week longer than I intended. I left with much regret the home where I had been so happy for five years; it could scarcely be otherwise, for it was the only home I knew on the earth. I had come to it very inexperienced, ignorant, and poor; I had now acquired much valuable knowledge, I also felt that I was now a little independent, having more money in my pocket than I required; for though I had saved but little after purchasing many books, still, with my economical habits, I felt I had now formed a nucleus that would never entirely disappear, and subsequent events proved that I by no means made a wrong calculation. But, above all, I had come here at a critical period of my life, when, as I have shown, I was in great danger, and here I had found peace and rest through Christ Jesus. When I was leaving, my kind master told me always to look to his house as my home, and whenever I had any leisure to come and spend it there.

"I hired lodgings in the little town of Macduff, determined to devote all my energies to the study of Latin, Greek, and Mathematics." He engaged a teacher to help him in his studies one hour every evening. "I shut myself up in my little room all day, working with all my power, went to Mr. P—— every evening to have my exercises corrected, returning quickly, and studying till long past midnight. I continued this from the end of November until the following April, teaching also on Sunday in the Sabbath-school. I lived on a most economical scale, my small room was two shillings a week, and my weekly bill for food seldom more than half-a-crown. I only had two meals a day, but notwithstanding this, and the close confinement, I enjoyed excellent health. At the end of five months I determined to go to Edinburgh, though I had neither friends nor acquaintances there. I thought I should have more opportunities for acquiring knowledge, and I was also anxious to find some situation where I should have leisure to prosecute my studies, and at the same time be gaining something. In this it will be seen that God guided me most wonderfully, and far beyond my expectations.

"I took a passage in one of the steamers from Banff to Edinburgh, and after a voyage of twenty hours landed at Granton. I took the next train to the city, and in ten minutes found myself standing at the railway station, homeless and friendless, an utter stranger, without the least idea where to go for lodgings.

"Every one at a railway station seems too much occupied with his own affairs to have time to devote to others, and the only person I could venture to speak to was a porter, who seemed exceedingly anxious to carry off my large trunk of books. I asked him where he meant to take it, because if he knew he was wiser than I. He at once assured me that there were plenty of places in Edinburgh capable of containing me and all that I had. He must have seen me look incredulous, for he immediately seemed puzzled, and fixed his gaze upon me as if there was something not yet explained, nor did he seem much relieved when I told him there were very few places in the large city that would suit me, that I was a stranger, and feared I should find it difficult to obtain suitable lodgings. Again he looked at me and my large heavy box, and asked whether my stay would be long or short, and whether I should like the Old Town or the New. I said the New, and that I was prosecuting an experiment which was of very great importance both to myself and others, and if matters went on as favorably as they had hitherto done, I should most certainly be successful. In the meantime I wanted a quiet little room where nothing might molest me, and as my experiment entailed much expense and hard work, I must have the lodging at as moderate a rate as possible.

"He seemed at once to comprehend my meaning, and, after a little reflection, told me he thought he knew a place that would just suit me; and accordingly we directed our steps to F—— Street, where I engaged the rooms he recommended.

"I had brought with me no letters of introduction. I was never offered any, nor had I asked for them, they are of little or no use to one who is still struggling against wind and tide for a position in the social scale. Perhaps it is just as well that it should be so, it tends to keep down presumption, and throws the young man more on his own resources, gives him more confidence in his own inherent powers, teaches him self-reliance, without which no man can ever rise or become great; for how can others have confidence in a man who shows that he has none in himself? And it matters very little what opposition some men have to grapple with in their upward course if they have a strong will, and a cool head, and a steady hand, for the greater the pressure that is brought to bear against them, the more are their energies stimulated, their determination to rise increased, and their confidence of success doubled.

"It almost seems that the first position of such a man is merely accidental, for he never feels at home there, even when he knows no other; but like water which, like the laws of the natural world, will find its own level wherever it is placed, so will such a man, by the laws of the moral world, find his own level, however great the barriers in his way."

After spending about six weeks he obtained a situation with an elderly woman, who lived in furnished lodgings. His chief employment was to keep her accounts and post her letters. This left him much leisure time, which was employed in the prosecution of his studies. He thus describes his habits while in her employment, and the reasons which induced him to enter upon the study of medicine.

"The two years I spent with Mrs. Ross were not passed in idleness, luxury, or self-indulgence. I knew that there was a long, trying, and expensive course of study before me, and consequently I set myself to practise the most rigid economy. For nine months before I left Mr. Grant Duff I had subjected myself to take only two meals a day, and had enjoyed excellent health; this plan I carried on at Macduff, and I had now been accustomed to it for fifteen months; I determined to continue it, and every month, when I received my wages and board wages, I deposited all in the bank except ten shillings—namely, 2s. 6d. per week for my food. But for the benefit of others I may say that it is not *easy* to live on half-a-crown a week in Edinburgh, and I should not like to go through the same course of regimen again; but, like some other men I have heard of, in leading a forlorn hope, I was determined to carry out what I had in view, or perish in the attempt. My motto was, 'If I perish, I perish.' It may seem rather strange too, that on entering college I took comfortable lodgings, and began to live like other people, and this after submitting myself to comparative fasting for three years.

"After being in Edinburgh a few months, I called on two or three clergymen, and told them that I intended to study for the ministry, but the same difficulties were raised as those which had

been suggested by all whom I had consulted in the north of Scotland; and there was the same anxiety to dissuade me from what they called 'a very imprudent step.' I have not the slightest doubt that these good men gave to the young student that which seemed to them sound advice and good counsel. Eight years of study for a man with scarcely any means of support was, doubtless, in their eyes, a very formidable difficulty. Nor were they aware of the principle of action which, as I have said, had at that time taken so strong a hold of my mind, namely, that whatever has been done may be done again. But I do not think I ought to be blamed if, after finding so little encouragement among those in whom I first sought it, I began to think of transferring my energies from them, to a class whose names I had constantly heard, especially amongst the poor and suffering, associated with feelings of gratitude, and often with a prayer that God would bless and reward them for their kindness and attention. I could scarcely enter a house where there was affliction or poverty but I found that some one had been there, doing all that possibly could be done for the relief of the body, and often did the poor sufferer declare, that but for his kindness he or she would have been dead long ago; and I began to think, here is a large field for usefulness; here are opportunities for doing good, totally unknown in any other calling; here the child of God may absolutely revel in the service of his Lord, and constantly, like his Master, go about doing good; here an avenue may be opened to the hardest heart, whereby the most unpromising and helpless may be reached; here a spark may be kindled which may gradually glow, and continue to shine, enlightening others, and growing brighter unto perfect day.

"It was with feelings of the deepest interest and diffidence that I contemplated the study of medicine."

(To be continued.)

Strange Freaks of Lightning.—Lightning, like light, furnishes another wonderful succession of marvels. How delicate, how subtle! It performs its work sometimes with scarcely a touch. Bodies have been killed by lightning, and they have not given the slightest trace of any wound or scar—no slight touch of a burn or contusion, no hint of the way by which the bird sprang from its confinement. Delicate and most subtle, we have said, has often been its work. Think of it melting a bracelet from a lady's wrist, yet leaving the wrist untouched; think of its melting a pair of crystal goblets suddenly, without breaking them. Arago tells how the lightning one day visited the shop of a Suabian cobbler, and did not touch the artisan, but magnetized all his tools. One can well imagine the immense dismay of the poor fellow; his hammer, pincers, and awl attracted all the needles, pins, and tacks and nails, and caused them to adhere firmly to the tools. We read of a merchant of Wakefield, who had placed in a corner of his room a box of knives and forks, and iron tools, destined to be sent to the colonies; in came the lightning, struck open the box, spread all the articles on the floor, and it was found, when they were picked up, that every one had acquired new properties—they had all been affected by the subtle touch of the current. Some remained intact, others were melted, but they had all been rendered more or less magnetic, so that there was not a single nail in the box but might have served the purpose of a mariner's compass.—*Eclectic and Congregational Review.*

"What lack I yet?"

Selected.

"TEACH ME THY WAY."

O thou unseen, eternal One,
Whom myriad worlds obey—
Whose being is—whose will be done,
Where'er the rays of star or sun
Through the wide realms of ether run;
"Teach me Thy way."

At morn, when first thy golden beams
Thy glorious works display,
When o'er the hill thy sunlight streams,
And earth with life and beauty teems,
Like some bright isle in happy dreams;
"Teach me Thy way."

At evening, when Thy shadows fall
Around departing day,
And lowly vale, and mountain tall,
And stream, and lake, and forest—all
Grow sombre with Thy mantling pall:
"Teach me Thy way."

Nor less, when in night's solemn hour,
Are sleeping silently,
The weary bee, in tiny flower,
The wild bird, in his greenwood bower,
And souls, 'neath thatch or princely tower;
"Teach me Thy way."

When, by the smile of Summer blest,
The fields and woods are gay,
All in a robe of verdure dressed;
When the wild winds have sunk to rest,
Thy waves are still, on Ocean's breast:
"Teach me Thy way."

Or when Thou stretchest forth Thine arm,
In awful majesty,
In wintry skies, or climate warm,
Robing about thy unseen form
With clouds and darkness, fire and storm:
"Teach me Thy way."

Maker of All—Earth, Sea and Air,
Ruler of night and day.
Long as I live beneath thy care,
While goodness keep and mercy spare,
Be ever this my heartfelt prayer:
"Teach me Thy way."

And when Life's fleeting hours are past;
When in eternity,
The undying soul on Thee is cast,
O take me to thyself at last,
And through that endless, unknown vast;
"Teach me Thy way."

Selected.

HYMN.

When across the heart deep waves of sorrow
Break, as on a dry and barren shore;
When hope glistens with no bright to-morrow,
And the storm seems sweeping evermore,

When the cup of every earthly gladness
Bears no taste of the life-giving stream;
And high hopes, as though to mock our sadness,
Fade and die as in some fitful dream,—

Who shall hush the weary spirit's chidings?
Who the aching void within shall fill?
Who shall whisper of a peace abiding,
And each surging billow calmly still?

Only He whose wounded heart was broken
With the bitter cross and thorny crown;
Whose dear love glad words of joy had spoken;
Who His life for us laid meekly down.

Blessed Healer, all our burdens lighten;
Give us peace, Thine own sweet peace, we pray;
Keep us near thee till the morn shall brighten,
And all mists and shadows flee away.

Religion.—Religion leads to a proper industry; but it teaches to avoid surfeiting cares, and that our chief concern be to lay up treasure in heaven: to seek above all, the peace and favor of God; which must be by loving him with all our heart, and being faithful to the manifestations of his light, grace and truth.

The Land of Bashan.

(Continued from page 378.)

Turning eastward to the Kunawât, the scen becomes grander and richer. The mountains Bashan are seen near by, rearing their lofty pea wooded to their summits. From the top of e rising ground the eye ranges over jungle grove to gray ruins, which rear themselves prou above the dense foliage. At length the city Kunawât appears, its walls in many places alm perfect; temples, palaces, churches, theatres massive buildings, whose original use is unkno being "grouped together in picturesque confusi while beyond the wall, in the glen, on the s mits and sides of wooded peaks, away in midst of oak forests, are clusters of columns massive towers and lofty tombs." The rema of Phenician and Roman idolatries are still to seen within the walls, while cisterns, aquedu tombs, pillars, prostrate or still erect, testify t glory which, by the side of the old Rephaim but a thing of yesterday.

No city of Bashan has more extensive ru than Suweideh, yet its ancient name even unknown. The terraced hillsides and fer plains around it once fed a vast population. they are deserted now. At length, near miles southeast of Damascus, the massive tow and battlements of Bozrah, the ancient stro hold of Bashan, the capital of the Roman pr ince, present themselves to the traveler's vi Here the centuries seem grouped together. Rephaim and the modern Turks clasp hands o a chasm of four thousand years. The roc dwellings of the old giant architects, "Jew masonry and names, Greek inscriptions and te ples, Roman roads, Christian churches, Sarace mosques, Turkish desolations," all are here. ruins are nearly five miles in circuit. The wa are lofty and massive. Some of the buildi would grace the proudest capital of mod Europe. Yet, where a population of at le 100,000 once dwelt, only twenty families are l save as the plundering Arabs lurk amid the ru and watch their chance to rob and slay.

From this once magnificent centre of a ri kingdom great highways radiated in lines, "straig as an arrow" to what were once flourishing cities Ghuzam on the west, Suweideh and Damascus the north, Salcah on the east—while still oth conducted the traveler forth to Kerioth, to mountains of Bashan, or to the towns and villag which still appear in every direction thick dotting the vast plain. Away in the distance seen the Beth-Gamul of Scripture, as large Bozrah, surrounded by high walls, and containi many enormous structures, built of large bloc of basalt, yet houses, walls, streets and gates in as perfect preservation as if the centuries which it has been deserted were only yes Some twelve miles east of Bozrah, on the extre border of Bashan, is the frontier city, Salcah, f hundred of its houses still standing, so well p served that, without laying a stone or expendi an hour in repairs, they might be occupied homes by hundreds of families. On the summ of a steep, conical hill, three hundred feet hig rises the castle, from the top of which the vi is magnificent. Thirty deserted towns may seen scattered over the broad plain, while t landscape is checkered with fenced fields, grov of fig-trees and terraced vineyards clothing t hillsides and the distant mountain slopes. T traveler, passing the ruins of an ancient ga enters the deserted city. Street after street m be traversed, the horse's tread waking mourn echoes, and startling the wild foxes from the dens in the palaces of Salcah, while long, straggli

ambles in the doorways and windows of the npty houses complete the picture of neglected solation.

A few miles distant is Ayun, a deserted city as rge as Salcah, the circumference of whose ruins three miles. Kureiyeh (Kerioth) was once by means inferior, while in the same region are uweiris, Ain, Muneiderah and many other cities ce strong and flourishing, but now as silent and solate as tombs. The old dwellings, far outting the vanishing remains of Roman art, appear be just such dwellings as a race of giants would ild. "The walls, the roofs, but especially the nderous gates, doors and bars, are in every way aracteristic of a period when architecture was its infancy, when giants were masons, and aen strength and security were the grand reisites. A door at Kerioth measured nine feet gh, four and a half wide, and ten inches thick one solid slab of stone." It is not strange that itter should say of these dwellings, reared by the d Rephaim, that they "remain as eternal witsses of the conquest of Bashan by Jehovah." When we find," writes M. Graham, "one after other, great stone cities, walled and unwalled, th stone gates, and so *crowded* together that it comes almost a matter of wonder how all the ople could have lived in so small a place; when see houses built of such large and massive nes that no force which can be brought against em in that country could ever batter them wn; when we find rooms in these houses so rge and lofty that many of them would be condered fine rooms in a palace in Europe; and tly, when we find some of these towns bearing e very names which cities in that very country re before the Israelites came out of Egypt,—think we cannot help feeling the strongest nviction that we have before us the cities of the phaim, of which we read in the book of Deuronomy."

At Hebran the traveler finds the stone doors en more massive than those of Kerioth, while e walls of the houses are in some instances ore than seven feet thick. Two miles south is e deserted town of Afineh; three miles eastard, Sehweh, with its great towers shooting up m the midst of a dense oak forest; and equistant to the north is Kufr, whose walls still and, with their stone gates ten feet high, but thout a solitary inhabitant.

But much still remains to be explored. A lf century ago, Burkhardt stated that on the stern declivity of Djebel Houran there were wards of 200 ruined villages, all built of saltic rock, at a quarter or half an hour's dis nce from each other. Lord Lindsay walked rough whole streets of stone houses at Ezra, he ancient Zarava,) and found them in good pair, yet almost untenanted. Most of the chief wns of the Houran exhibit the remains of the chitectural magnificence which Rome lavished her remotest colonies. There is scarcely a llage without its tank and its bridge, while the man mansion still speaks of the princely wealth its owner. Yet these monuments of Roman t are often, to the dwellings of the more ancient habitants, only like inscriptions in plaster to e solid rock which that plaster is employed to ce. They testify, however, to the significant ct that long centuries after the Rephaim had sappeared the country was able to support a pulation that might otherwise have seemed inedible. In the list of Arabic names of places pended to Dr. Robinson's Researches there are e names of one hundred and fifty-six in ruins deserted in the Houran and Lejah; eighty-one Batania, or Bashan; eighty-six in Ajlun, one hundred and twenty-three in the Belka—in all, four hundred and forty-six on the east of the Jordan. The whole region must once, judging from this, as well as from the ruins of tenantless villages and towns scattered in every direction, have been one of the most thickly-populated and fertile regions on the face of the globe. The scene which it presented in the days of the Roman empire must have been scarcely less than enchanting. The luxuriant herbage, the waving harvests, the wooded heights and their noble oaks, the cities, with their palaces, theatres and temples, the villages sprinkled all over the broad plain—these must have composed a landscape full of beauty to the eye, and suggestive of the rare capabilities of the region of which the old Rephaim were dispossessed. Who can help feeling that the report of it given by Moses was from the lips of a cotemporary and eye-witness?—"A good land, a land of wheat and barley, and vines and fig-trees and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." And who does not recognize the vividness of the historian in his prophetic words?—"I will make your cities waste, and bring your cities unto desolation. I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. The stranger that shall come from a far land shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?"

(To be continued.)

For "The Friend."

Sketches from the Memoranda of our late Friend Christopher Healy.

(Continued from page 382.)

We have thought that those placed in the responsible station of teachers may derive instruction from the remarks of Christopher Healy in respect to this truly accountable stewardship. Would it not be well for such seriously to enquire whether their influence, both by example and precept, over those committed to their care, is calculated to lead and lure their youthful hearts in the way their Heavenly Father would have them to go. The Apostle declares, "It is required in stewards that a man *be found faithful.*" We have need often to ponder the nature and extent of our stewardship in life, particularly those who are appointed guardians of our youth. These constitute a sort of delegated under shepherds, whose influence and discipline, this way or that, may have such marked results in moulding for heaven or for the world, tender and susceptible minds placed under them. May these especially call to mind that day of awful reckoning, in which each one must give account of himself or herself to God. This course honestly and steadily pursued would doubtless realize to such the "great comfort" C. H. spoke of in conducting their respective schools.

The exhortation of our Friend to children to be obedient to their parents in the Lord; the intimation conveyed to him of his call to the ministry; the great peace that flowed from faithful obedience to this "arm of the Lord revealed" when the full time had come; his increased strength and encouragement to wait upon the Shepherd of Israel, and to draw near to Him oftener than the morning, who had now become his guard and guide, his light and life; his cautions respecting the use and exercise of this heavenly gift, with the deep places it led into, as well as out of, by Him who remains to be the resurrection and the life, and ever-present Helper in times of trouble: are all truly instructive, and, taken in connexion, prospectively, with what he afterwards became, adds another to the "cloud of witnesses" who from one generation to another are raised up to bear a faithful testimony to the Truth as it is in Jesus. His own account follows:

"Much of my outward employment from the time of my being married was teaching school: and having many children, Friends and others, placed under my care, I found it always best to ask counsel of Him who is the great Lord and Lawgiver, that I might know how to instruct these dear children thus committed to my care, not only in the instruction necessary to fit them for business in this life, but also to train them in the fear of God, and in His nurture and admonition. And when I was careful and waited on the Lord for direction, I had great comfort in conducting my school.

"When I had entered the 28th year of my age, my dear father was removed by death. And for the loss of him my heart truly mourned: remembering his godly concern in the latter part of his days to instruct us in the way we should go. Oh! that children would hearken to the good counsel given them by truly concerned parents. I have often felt everything alive within me moved, by seeing inconsiderate, disobedient children slight and disregard their parents' good advice, whose hearts have been filled with anxious care, and no doubt many times they have strewn their tears in consequence of their children's disobedience, it may be after they have gotten out of their power to restrain them. May these things be treasured up in the hearts of children; and may they remember the great and ancient command, 'Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.' And also to remember that to slight and disobey parents is a sin of no small magnitude; and that those who do so, are making a bed of sorrow to lay their head upon one day or another. But, dear youth, the desire of my heart is, that you may shun this source of sorrow, by obeying your parents in the Lord; so shall you be as a staff to their age, and as balm to their declining nature.

"Soon after my father's decease, which was on the 2nd day of Second month, 1801, I saw clearly that if I was faithful, I would soon be called to the work of the ministry. And on the twenty-second of the same month, upon a First-day of the week, at our meeting at the lower meeting-house in South Kingston, I uttered a few words in the dread and fear of Him, the great Shepherd of Israel, who had thus made known to me my duty at that time, and I felt great peace as a reward for obedience. This strengthened me; and I was thereby encouraged to draw near oftener than the morning to wait upon the God of my salvation, who alone had become my guard and guide. Thus I endeavored to be faithful and obedient, and found that language to be verified which was spoken from the Lord by Samuel to Saul, the first anointed king over Israel; 'That obedience is better than sacrifice, and to hearken than the fat of rams.' But O that none may presume to speak in the name of the Lord, without His holy influence, and the word of command laid upon them! Then only will such experience the answer of peace in their own bosom. On the contrary, if they offer an offering of their own preparing, they may expect to receive this language: 'Who hath required this at thine hand to tread my courts?'

"I many times had to go down as into Jordan, yea to the very bottom thereof. Oh! none can know the tribulated path the christian has to tread, but those that walk therein. But it is the

highway to holiness; the very way the blessed Saviour trod; and all His followers must become acquainted with it. For it is through many tribulations that any one enters the kingdom. I well remember one day being deeply tried, as to an hair's breadth, so that I was just ready to conclude I was forsaken, when I put up my cries to the Lord, and appealed to Him who knew the sincerity of my heart, for help and strength. Upon which the language of David was presented to my mind: 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan. Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.' And this encouragement was given me from the Fountain of all good, as I believe; and so I felt the seas to be stilled, and the raging, foaming waves to cease; blessed be his holy name forever. I did not for several years find it my duty very often to appear in public testimony in our meeting, but often felt it my place to wait upon the Lord out of meeting, as well as in meetings. And found as David said, that 'He inclined unto me, and heard my cry:' and graciously appeared for my comfort and consolation, yea with the healing balm of life under his wings.

"When I was about thirty-two years of age, I believed it best for me to remove with my family into New York State, within the compass of Coeyman's Monthly Meeting. But I had many serious considerations about this removal, it being a matter of great importance to me; and in the Ninth month, 1809, I went into that country in company with my brother-in-law Joseph Collins, to see it; which visit was satisfactory; and in about five weeks after my return, I removed with my family, having the unity of my friends herein. Being favored with a prosperous journey, we got well here, and I was truly thankful to my great Lord and Master; and finding many sympathizing friends, I was comforted in their company. Although I had many times to descend into Jordan, even to the depths thereof, yet these truly baptizing seasons were times of my greatest improvement and growth in the best things. For the law is a light, the commandment a lamp, and the reproofs of instruction the way of life. And it is in the valley of humiliation that the Lord doth instruct His people. I endeavored to abide in this Jordan spiritually with patience, and to endure various dippings therein, until He was pleased, by the lifting up of His holy countenance, to bring me out of these trials, and to enable me to bring up stones of memorial to the honor of His name. And as David praised God for his mercy, so doth my soul praise him, saying, 'Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who redeemeth my life from destruction; who crowneth me with loving kindnes and tender mercies.' 'Oh Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment; who stretcheth out the Heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind. Who maketh his angels spirits; his ministers a flaming fire.'

"As I was concerned to perform my duty in whatever the Lord required of me, I found it right to visit some neighboring meetings within the compass of our own Monthly Meeting. Wherein, notwithstanding I had many favored seasons, yet He who knew what was best for me, led me again and again into the valley and shadow of death. Oh! this is the cup our Saviour spoke of, and this is Christ's baptism, which all His true disciples must partake of. O dear brother and sister, whoever you are, do not think to reign with Christ in glory, unless you are willing to partake of His bitter cups, death, and sufferings. And in order to bear these trials, so as not to forsake your dear Lord and Master, you must pray for patience to endure the turning of His holy hand upon you. And may you remember for your encouragement, that 'If you keep the word of his patience, he will keep you in the hour of temptation. Oh give not out, my dear exercised brother or sister, but hold on thy way. Help is laid on One that is mighty; and He is willing to save all those who forsake all to follow Him; and when the time of refreshing shall come from the presence of the Lord, all those that have patiently endured their trials, shall witness the winter to be past, the rain to be over and gone, the flowers to appear on the earth, the time of the singing of birds to be come, and the voice of the turtle to be heard in their land.

"When I had lived about two years within the compass of Rensselaerville Particular Meeting, where I first removed when I came from the State of Rhode Island, I believed it right again to remove to a little meeting at Middleburg, about ten miles distant, it being held under the care of the Monthly Meeting, and but two meetings a month. I had a desire to attend all our religious meetings, and not knowing there would be a meeting established there, it caused me to examine the ground of my removal. But making them a visit, and attending one of their meetings, they felt very near to me, and I was favored in this meeting, in a good degree, with the Heavenly Father's love, and my mouth was opened in testimony to His blessed truth: and having to believe, if the few Friends of the place remained steadfast in the Truth, there would be a meeting established there, after weighing the matter in a serious manner, and advising with some of my friends of Rensselaerville, I thought it would be safe for me to remove thither; though I was loath to part with friends of that meeting, as many of them expressed they were with me. And some of their spirits I had felt very nearly united to mine in the heavenly journey. May the Lord preserve them in His holy fear."

(To be continued.)

At the recent meeting of the British Christian Instruction Society, London, J. H. Wilson, in an able paper, gave the following statistics respecting the great metropolis:—"Three hundred thousand human souls have been added to the population of London since the census of 1861. Within the borders of this metropolis are gathered one-tenth part of the population of Scotland, England, and Ireland. It is five times more populous than New York, four times more populous than St. Petersburg, twice as populous as Constantinople, with two-thirds more people in it than Paris, and one-fourth more than the population of Pekin. Every eight minutes of every day of every year one person dies, and in every five minutes of every day of every year one is born. The extent of its territory is never the same. Measuring within its girdle ninety square miles, every year some green fields are built over, and some new suburb arises with five or six hundred houses, and three or four thousand inhabitants. It is at once the court, the seat of government, the centre of fashion, the home of all charities, and a general rendezvous for mos the criminal and desperate classes of the kingd It contains one hundred thousand winter tra forty thousand costars, thirty thousand pau in the unions, more Jews than are to be fo in all Palestine, as many Asiatics and other then as are to be found in Poonah, with a c inal class, of whom 66,000 were committed year (50, 000 males, and 16,000 females), an which number only 7,000 could read and w

The religous statistics are no less painful. was assumed by Horace Mann, in his an sis of the census returns, that 58 per cent the people were able to attend public worsh but it was ascertained that while there was chu and chapel accommodation for 29. 7 per cent. in whole of the metropolitan districts, scarcely per cent. were in attendance on Sunday, M 30, 1851—that is to say, out of 1,476,385 per capable of attending public worship only 295, were present, leaving upwards of a million of pe in this great heart of the empire in open neg of the means of grace—a number equal to the tire populations of Liverpool, Manchester, B ingham, Sheffield and Edinburgh. The case fear, is not much improved by the statistic 1861.

If we analyze the population, and compare different classes for whom we plead, with, s town of 10,000 persons, we shall find that 3,000,000 of people in London contains as m Jews as would fill two towns; as many worker the Sunday as would fill ten towns; and as m habitual gin-drinkers as would fill fourteen to

More persons than would fill ten towns are e year taken off the streets in a state of intoxicati two towns might be filled with fallen women; town with gamblers; two with children traine crime; three with thieves and receivers of st goods; half a town with Italians; two with Fren four with Germans; one with Greeks; while t are as many Irish as would fill the city of Dub and more Roman Catholics than would fill the of Rome. Amongst this mass of people, wh multitude awaits the labors of the christian e gelist! How suggestive also of the need peculiar adaptation of christian agency! sides all these there are 20,000 public houses beer-shops, with 500,000 people as customers, frequent them. In London, one in every 89 the population is insane; there is one baker every 1,206 persons, one butcher for every 1,5 one grocer for every 1,800, and one publican every 698 of the inhabitants.

For "The Frien

"Therefore thus saith the Lord, If thou return, will I bring thee again, and thou shalt stand be me: and if thou bring forth the precious from vile, thou shalt be as my mouth: let them re unto thee; but return not thou unto them." Jerem xv. 19.

This was the language addressed to the pro when under great affliction and sorrow for backslidings of his people, and the feeling it intended to set forth can but be the mour covering of every one, who has no greater than to see the stakes of Zion strengthened, her cords lengthened, when the "missing li is alluded to, in different periodicals, from silence of Philadelphia Yearly Meeting, rela to Epistolary correspondence. I trust the "m ing link," if she keeps humble, little and continuing to enquire for the old ways and anc paths, has nothing to fear; for Joseph was s rated from his brethren, but brought honor praise to the Master he believed in and ser even while in prison. I believe the member

t Yearly Meeting are conscientiously pursuing course which makes it the missing link; for ile other Yearly Meetings are permitting inno- ions of various kinds, Philadelphia Yearly eting is, I trust, faithfully endeavoring to keep the *ancient* land-marks, not being willing to ve one corner stone.

And shall we not be content to be so, while mbers of other Yearly Meetings are assailing l arraigning the doctrines of the Society which ve borne the attacks and criticisms of its ene- es near two hundred years? One, in one of the arly Meetings, who should have stood as a tchman upon its walls, saying in conduct and nversation, "We have not followed cunningly vised fables." Is not this as when a standard rer fainteth, calculated to discourage the little es in the Lamb's army? But let us still trust our Heavenly Leader, and as Aarons and Hurs, ntinue to hold up the hands of those who are deavoring to set these things in their true light the clearing of the Society, and for the sake those who are enquiring the way to Zion. For nothing more can be laid to our charge, than s to steadfast Daniel, let us lie low, with our uths in the dust; if so be there may be hope at other links may come and have fellowship th us; for I believe our desire is, to have fel- vship with the Father, and with His Son Christ sus, the Rock of ages.

Selected for "The Friend."

Short Catechism for the Sake of the Simple-hearted.

(Continued from page 381.)

Ques. But show more particularly how faith, believing in the light, worketh out the salva- n.

Ans. First, it causeth a fear and trembling to ze upon the sinner. And the Lord God Al- ghty, by the rising of his light in the heart, nseth the powers of darkness to shake, the earth tremble, the hills and mountains to melt, and e goodly fruit trees to cast their fruit; and then e plant of the Lord springs up out of the dry d barren ground, which by the dews and show- from above, thrives, grows, and spreads till it s God's earth. Second. In this fear and trem- ng the work of true repentance and conversion begun and carried on. There is a turning of e soul from the darkness to the light, from the rk power to the light power; from the spirit of eit to the Spirit of Truth; from all false ap- arances and imaginations about holiness, to that ich the eternal light manifesteth to be truly

And now is a time of mourning, of deep urning, while the separation is working; while e enemy's strength is not broken and subdued, l while the heart is now and then feeling itself ll hankering after its old lovers. Third. In the lief of the light, and in the fear placed in the art, there springs up an hope, in the living nciple, which hath manifested itself, and begun work. For the soul truly turning to the light, e everlasting arm, the living power is felt; and e anchor being felt, it stays the soul in all the ubles, storms, and tempests it meets with after- rds; which are many, yea, very many. Fourth. ith, through the hope, works righteousness, d teaches the true wisdom; and now the benefit all the former trouble, anguish, and misery be- as to be felt, and the work goes on sweetly. All e unrighteous is in the darkness, in the unbelief, the false hope. Faith in the light works out e unrighteousness, and works in the righteous- ss of God in Christ. And it makes truly wise, se in the living power; even wise against the il, and to the good, which no man can learn elsewhere. Fifth. In the righteousness, and in the true wisdom which is received in the light; there springs up a love, and an unity, and fellow- ship with God the Father of lights, and with all who are children of the light. Being begotten by Christ the light, into the nature of the light, and brought forth in the image, there is an unity soon felt with God the Father, and with those who are born of the same womb, and partake of the same nature. And here is a willingness and power felt in this love, to lay down the life, even for the least truth of Christ's, or for the brethren. Sixth. Belief in the light works patience, meek- ness, gentleness, tenderness, and long suffering. It will bear any thing for God, any thing for men's souls sake. It will wait quietly and stilly for the carrying on the work of God in its own soul, and for the manifestation of God's love and mercy to others. It will bear the contradiction and reproach of sinners, seeking their good, even while they are plotting, contriving, and hatching mischief; laying many subtle snares, and longing thereby to entrap the innocent. Seventh. It brings peace, joy, and glory. Faith in the light breaks down the wall of darkness, the wall of par- tition, that which separates from the peace, that which causeth the anguish and trouble upon the soul, and so brings into peace. Christ is the skilful physician; he cures the disease by remov- ing the cause. The unskilful physicians they heal deceitfully; crying peace, peace, when there is no peace, while that which breaks the peace is standing: but Christ doth not so, but slays the enmity in the heart by the blood of his cross, so making peace. And this is true peace, and cer- tain peace. Now finding the clods of earth re- moved, the enemy, the disturber, the peace-breaker trodden down, the sin taken away, the life and power present, the soul brought into the peace, here is joy, unspeakable joy! joy which the world cannot see or touch, nor the powers of darkness come near to interrupt. Here is now no more crying out, O wretched man! and who shall de- liver! &c., but a rejoicing in him who hath given victory, and made the soul a conqueror; yea, more than a conqueror. Wait to feel that, thou who art now groaning and oppressed by the merciless powers of darkness. And this joy is full of glory; which glory increaseth daily more and more, by the daily sight and feeling of the living virtue and power of Christ the light; whereby the soul is continually transformed, and changed more and more, out of the corruptible into the incorruptible, out of the uncircumcision, the shame, the re- proach, into the circumcision, the life, the glory.

Ques. Doth the light do all this?

Ans. Yea, in them that turn towards it, give up to it, and abide in it. In them it cleanseth out the thickness and darkness, and daily trans- formeth them into the image, purity, and perfec- tion of the light. And this nothing can do but the light alone.

Ques. What makes men generally so averse from the light?

Ans. Their unity with the darkness, which the light is an enemy to, discovering and disturbing it.

Ques. But wise men, knowing men, men who are looked upon as having most light, they also are enemies to this light, and speak hardly of it.

Ans. Was it not always so? Did any of the rulers, or wise scribes and teachers of the law, believe in him formerly? And is it any wonder if such believe not in him now?

Ques. What may be the reason why the wise men formerly have not, and now cannot, believe in the light?

Ans. There are two great reasons for it. 1st. Because they cannot comprehend it. They can comprehend the knowledge which they can gather out of the book of nature, or out of the book of the law and prophets, or out of the books of the evangelists and apostles; but they cannot com- prehend the light which all these testify of. So that such a kind of knowledge they can receive; but the light they cannot; for it is not to be com- prehended; but gathereth into itself, and compre- hendeth. 2d. Because it is an utter enemy to them. It will not wink at the closest of their evils, nor speak peace to them therein. Their own gathered knowledge may speak peace to them; but this will not. Thus the Jews could speak peace to themselves, from temple ordinances, and sacrifices; though they walked in the stubborn- ness and uncircumcision of their hearts, resist- ing the checks and motions of the Holy Spirit there; and thus the christians can speak peace to themselves, from a belief and hope through Christ's dying at Jerusalem (though they knew not him in them, and are at a distance, and not one with that in their hearts which is of Christ, and in his power and authority checks and re- proves for sin;) but the light will not speak so, but only where the virtue of the living blood is felt, cleansing away sin.

Ques. But there are many professors, who with- out doubt have once tasted of the living virtue; what makes them such enemies to the light? For there are none speak more against it than they.

Ans. Because they are fallen from what they once had; for if they were in that living principle, which once gave them a true taste of life, through the scriptures, they could not but know and own the light, which was the thing which gave them the taste and would have preserved their relish, had they known how to turn to it, and abide in it. 2d. The light is a witness against all their know- ledge and religious practices, and imitations from the scripture, which they hold and practice out of the light, in the unrighteousness, even in that part which is not to know or be the worshipper. And can ye blame them, that when the light is so great an enemy to them, they all turn head against it? How is it possible that, having slain and murdered the Just One in themselves, they should acknowledge and give him his due honor in others?

(To be continued.)

Know this assuredly, there is no river capable of cleansing the soul, but that which proceeds from under the throne of God—no stream flowing from speculation, or any natural powers, can wash out the stain, and bring peace to the soul.—*S. Fothergill.*

THE FRIEND.

EIGHTH MONTH 1, 1868.

As the end of the present volume of "The Friend" is near at hand, and the subscription price remains to be two dollars if paid in advance, and two dollars *and fifty cents* if not paid within one month of the commencement of a new volume, we think it right to remind our subscribers of the terms, in season, in order that they may avail themselves of the opportunity to obtain the jour- nal at the lowest rate.

The "Contributors" were gratified with the promptness with which their appeal for prepay- ment was responded to by the subscribers, almost universally, last year, and they doubt not their similar promptitude will be again observed. Al- though payment in advance yields less money, yet

it enables the expenses to be reduced by cash payments, and often prevents the "contributors" much embarrassment.

We are encouraged by the increased interest manifested in our Journal, by the addition annually made to our subscription list, and feel indebted to the Friends who aid us in our disinterested labors. We again appeal to Friends in different neighborhoods, to give their assistance in extending the circulation of "The Friend" among those with whom they may have influence, so that our forty-second volume may commence with a large accession of new subscribers.

SUMMARY OF EVENTS.

FOREIGN.—The House of Commons has passed a bill to prevent bribery at elections. The election expenses are to be borne by the candidates, and not paid out of the local rates. The bill providing for the purchase of all the telegraph lines in the United Kingdom by the government, has passed the House of Commons. The harvest in Great Britain is thought to be quite equal to the annual average.

The harvest reports from Russia are unfavorable. In the northern and middle sections of the empire the grain crops are small and poor.

The government of Prussia has assented to the proposition of Russia, that the great Powers of Europe should unite in an agreement to abandon the use of explosive bullets in time of war.

Prince Napoleon, on the 21st inst., was at Malta on his way home from Turkey. At Syra, the Cretan exiles presented him an address expressing the hope that France would not abandon their cause. The Prince replied with reserve, committing his government to no definite policy.

The government of Hesse has signified a desire to join the other German States in concluding a naturalization treaty with the United States, and U. S. Minister Bancroft expected soon to visit Darmstadt to make the necessary arrangements.

Telegrams from Madrid state that the Spanish government will make St. John, Porto Rico, a free port in case the ships of the Royal Mail Steam Packet Company, plying between Southampton and Aspinwall, will stop at that port instead of St. Thomas, as at present.

There has been an exciting debate in the French Corps Legislatif, on the question of the Franco-Mexican bonds. Minister Rouher denied that the collection of Jecker's bonds had any share in the cause of the Mexican war. The opposition insisted, in reply, that that was the main cause, as these creditors were the only ones who had received pay. A bill was passed providing 4,000,000 francs in rents to be assigned as partial satisfaction of the holders of some of these bonds.

Advices from Belgrade state that the Sultan of Turkey has confirmed the succession of Milan to the sovereignty of Servia. Political riots broke out last week in Prague, but they were suppressed and order restored.

Late advices from Japan state that the Mikado has re-issued edicts against the native christians. The civil war still raged in Japan. The natives of Osaca were throwing every obstacle in the way of foreigners, to prevent them from buying land according to treaty stipulations.

On the 23d inst., the boiler of the steamer Almendares exploded in the harbor of Havana, killing and wounding about fifty persons.

Mexican advices, via Havana, state that the forces of the insurgents had been routed on the Sierra and at Queratаro by the government troops. The Juarez government is, nevertheless, thought to be in a precarious situation.

Diplomatic relations between Great Britain and Mexico, were suspended by the Juarez government in consequence of the recognition of the empire of Maximilian by England. Lord Stanley, in answer to a question addressed to the ministry, stated recently in the House of Commons that England was ready to resume friendly relations whenever overtures were received from the Republic.

On the 27th the Liverpool cotton market was dull and prices declining. Uplands, 9⅞ a 10*d.*; Orleans, 10¼*d.* a 10⅜*d.* Breadstuffs dull. California wheat, 12*s.* 6*d.*; red western, 10*s.* 6*d.* per 100 lbs. Consols, 94⅝. U. S. 5-20s, 72¾.

UNITED STATES.—*Congress.*—The Senate has passed a bill relative to the rights of American citizens in foreign countries. It authorizes the President in case any naturalized citizen is wrongfully imprisoned and his liberation refused, when demanded by the government of the United States, to use such means, not amounting to acts of war, as he may think necessary and proper to effect such release. The Freedmen's Bureau bill having been vetoed by the President, was passed over the veto: yeas, 45; nays, 5. In the House yeas, 115; nays, 23. Senators have been admitted from South Carolina and other reconstructed States. A bill for a steamship line between New York and certain European ports passed. The concurrent resolution declaring the ratification of the fourteenth amendment to the Constitution was adopted, also a joint resolution admitting steam-plows free of duty for one year. The bill requiring railroad lands to be sold only to actual settlers, passed both Houses. Resolutions passed the House of Representatives requiring payments to be withheld from any tribe of Indians that hold white persons in captivity, and that the most efficient means shall be taken by General Sherman to reclaim from peonage the women and children of the Navajoe Indians now held in servitude in the territory adjacent to their homes.

On the 27th inst. Congress adjourned until the 21st of Ninth month next. Just before the adjournment a bill passed which provides for the consolidation of the national loans. Bonds are to be issued payable, principal and interest, in gold. Some payable in forty years, and to bear an interest of four per cent., and others in thirty years, four and a half per cent., free from taxes of all kinds.

Philadelphia.—Mortality last week, 543. Under two years of age, 280. Of sun stroke, 40; congestion of the brain, 36; cholera infantum, 134; drowned, 12.

Miscellaneous.—On the 24th inst. very heavy rains fell in the vicinity of Baltimore, Md., causing inundations attended with considerable loss of life, and the destruction of property to the value of several millions of dollars. At Ellicott City, formerly Ellicott's Mills, the destruction was very great, and 37 persons were drowned or are missing. In Baltimore a number of persons were swept into the river, and a few of them were drowned. Flour mills, iron foundries, cotton mills, and manufacturing establishments of various kinds were swept away from the banks of the Patapsco river. On the 25th inst. there was a great freshet in the Lehigh river. At Bethlehem the stream rose twelve feet in six hours. Many bridges were destroyed and much property damaged all through the valley of the Lehigh.

The fur trade of the Hudson Bay Company does not seem to diminish. One lot of eight and a half tons of beaver, otter, marten, mink and musk-rat skins recently arrived at Montreal, which had been collected during the past season at their trading posts around Hudson Bay, Lakes Superior and Huron, &c.

On the 16th ult., Pius IX. commenced the twenty-third year of his Pontificial reign. Out of 258 popes only Adrian I., Pius VI., Pius VII., and the present pope have lived to commence or finish the 23d year of their government.

A bill has passed both Houses of Congress creating the new territory of Wyoming, and providing a temporary government for it. Wyoming will embrace the whole region between the 27th and 34th meridians of longitude, and the 41st and 45th parallels of latitude, forming a perfect parallelogram.

The exports of specie from New York from the first of the current year to the 18th inst., about seven and a half months, amount to $57,392,854, which is $7,500,000 above the highest amount ever sent out within the same period, and $33,500,000 above the average for the last sixteen years.

In France the average number of persons struck by lightning each year is eighty-one out of a population of 38,000,000; in Germany, seventy-two out of 47,000,000; in Sweden, eleven out of 4,000,000; in Saxony, six out of 2,000,000.

Governor Patton, of Alabama, expresses the opinion that 400,000 bales of cotton will be raised this year in that State.

General Canby has relinquished to the civil authorities, under the constitutions approved by Congress, all authority hitherto exercised by him in the States of North and South Carolina.

Trains are now running on the Pacific Railroad for 700 miles west of Omaha, Nebraska. About 20,000 men are at work upon the road, which it is expected will be finished to the Pacific within two years.

Henry M. Watts, of Philadelphia, has been appointed Minister to Austria, and General W. S. Rosecrans to Mexico, and the nominations confirmed by the United States Senate.

The Markets, &c.—The following were the quotations on the 27th ult. *New York.*—American gold, 144. U. S. sixes, 1881, 115½; ditto, 5-20's, new, 109¼; ditto, 10-40, 5 per cents, 108⅜. Superfine State flour, $7 ... $7.80; shipping Ohio, $8.75 a $9.50; extra, family a... fancy brands, $10 a $14. No. 1 Chicago spring whe... $1.95; No. 2, $1.82; amber State, $2.37; white Mic... gan. $2.48 a $2.53; new amber southern, $2.30 a $2.3... Western oats, 83½ cts. Yellow corn, $1.19; weste... mixed, $1.12 a $1.13. Cotton, 30 a 30½ cts. *Philad... phia.*—Superfine flour, $7.50 a $8.25; extra, family a... fancy, $8.50 a $14. New red wheat, $2.30 a $2.3... Rye, $1.60 a $1.65. Yellow corn, $1.25; western mix... $1.18. Oats, 88 a 90 cts. Clover-seed, $8.50 a $... Timothy, $2.75. Flaxseed, $2.65. The arrivals a... sales of beef cattle at the Avenue Drove-yard were lar... reaching about 2300 head. The market in consequen... was very dull and prices lower. Extra cattle sold a... a 10 cts.; fair to good, 7 a 8½ cts., and common, 5 ... 6 cts. per lb. gross. About 8000 sheep sold at 5 a 6 c... per lb. gross. Hogs, $13 a $14.50 per 100 lbs. net.

WESTTOWN BOARDING SCHOOL.

A Friend qualified to take charge of the Mathematic... Department on the boys' side, in this school, is want... Application may be made to either of the undersigned...

Samuel Hilles, Wilmington, Del.
Jos. Scattergood, No. 413 Spruce St., Phila.
Saml. Bettle, No. 151 North Tenth St., "
Charles Evans, M. D., No. 702 Race St., Phi...

RECEIPTS.

Received from David Edgerton, O., per Asa Garr... son, Agt., $6, to No. 52, vol. 41; from William Asht... O., per Edward Stratton, Agt., $2, to No. 52, vol. 4... from Rhoda Russell, D. C., $2, vol. 39.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 9th ... Ninth month next.

Applications for the admission of students should ... made at the Office, No. 109 North Tenth street, or ... Thomas P. Cope, No. 1 Walnut street, or James White... No. 410 Race street, Philadelphia.

FRIENDS' LIBRARY.

There being a number of complete sets of Frien... Library (both bound and in sheets) in the hands of t... subscribers, they offer them for sale at very reduc... prices, being desirous that they should be put into c... culation.

The bound volumes are in sheep, with marble edg... and will be sold for fourteen dollars ($14) per set ... fourteen volumes; the subscription price being twent... eight dollars in sheets. Those in sheets will be sold ... ten dollars ($10) per set.

Friends wishing to purchase will please communic... with WM. EVANS or JONATHAN EVANS, 613 Market St.

WANTED.

A woman Friend to assist in the care of the family ... Friends' Indian Boarding School at Tunessassa, N... York. Application may be made to

Ebenezer Worth, Marshalton, Chester Co., Pa.
Aaron Sharpless, West Chester, " "
Joseph Scattergood, 413 Spruce St., Philada.

WESTTOWN BOARDING SCHOOL.

A Teacher is wanted for the Girls' 1st Mathematic... also one for the Reading School, to enter upon th... duties at the beginning of the Winter Session.

Application may be made to

Rebecca B. Cope, Germantown.
Rebecca S. Allen, No. 335 North Fifth St...
Elizabeth Rhoads, No. 702 Race St.

Philada., Sixth mo. 1868.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHI...

Physician and Superintendent—JOSHUA H. WORTHIN... TON, M. D.

Application for the Admission of Patients may ... made to the Superintendent, to CHARLES ELLIS, Cle... of the Board of Managers, No. 1000 Market Stre... Philadelphia, or to any other Member of the Board.

DIED, on the 16th of the Fourth month last, EDI... SCOTT, widow of Israel Scott, in the 73d year of her a... a member of Concord Monthly Meeting.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.